

THE CLASSICAL JOURNAL

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Editorial

THE ANNUAL MEETING

According to our custom we are presenting editorially the program of the annual meetings of the two Associations of which the *Classical Journal* is the official organ. Our New England colleagues will meet at Providence with Brown University¹ as host. This will be their decennial meeting and, as the program announces, an attempt will be made to emphasize the spirit of co-operation and good-fellowship. This emphasis, we take it, should be laid on all our annual gatherings, for it is no slur on the papers to say that more important even than these are the friendships and consequent encouragement and inspiration which grow out of these personal reunions with our fellow-workers.

The Classical Association of the Middle West and South will meet at Nashville with Vanderbilt University and the George Peabody College for Teachers. Those who attended the annual meeting in Nashville in 1908 will be glad to renew their acquaintance with this city, and to enjoy again its hearty southern hospitality. The occasion promises to be one of unusual interest, in anticipation not only of the excellent program, but of the report of certain important committees appointed at the Iowa City meeting a year ago.

¹ As we go to press, the sad news of the death of Professor Manatt is received. Advices from New England state that on this account the meeting of the Association will not be held in Providence, but in Boston. More exact information as to place cannot be given at this time, but will be furnished later to members of the Association.

PROGRAM OF THE ELEVENTH ANNUAL MEETING OF THE
CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH,
TO BE HELD AT NASHVILLE, TENNESSEE, FRIDAY AND
SATURDAY, APRIL 2 AND 3, 1915

PRELIMINARY ANNOUNCEMENT

[The final copy of the program with such changes as may be required will be mailed to each member well in advance of the meeting.]

THURSDAY, 8:00 P.M.: Meeting of the Executive Committee, Hotel Hermitage. The men of the Association who are in the city Thursday evening are invited to meet at the Hotel Hermitage at eight o'clock.

I. FRIDAY, 9:00 A.M. VANDERBILT UNIVERSITY, FURMAN HALL

1. CHARLES E. LITTLE, Peabody College for Teachers, Nashville, Tennessee: "Pronunciation as an Essential in First- and Second-Year Latin."
2. W. A. OLDFATHER, University of Illinois, Champaign, Illinois: "The Varus Episode."
3. HARRY L. SENGER, Woodward High School, Cincinnati, Ohio: "Latin in the Commercial High School."
4. H. L. ARMSTRONG, Drury College, Springfield, Missouri: "Recent Excavations in Latium" (illustrated).
5. Announcement of Committees. Opportunity for statement of motions to be considered at business session. Luncheon at 12:30, George Peabody College for Teachers, Home Economics Building.

II. FRIDAY, 2:00 P.M. GEORGE PEABODY COLLEGE FOR TEACHERS,
ASSEMBLY HALL

6. EMMA L. PERKINS, Western Reserve College for Women, Cleveland, Ohio: "Interest as a Factor in Classical Training."
7. LAWRENCE N. COLE, University of Colorado, Boulder, Colorado: "General Intelligence and the Problem of Discipline."
8. JOHN A. SCOTT, Northwestern University, Evanston, Illinois: "Some Reasons for Trusting the Great Classical Writers."
9. CAMPBELL BONNER, University of Michigan, Ann Arbor, Michigan: "A Problem in Philology and Superstition."

III. FRIDAY 8:00 P.M. VANDERBILT UNIVERSITY, FURMAN HALL

10. Greetings, HON. T. C. RYE, Governor of Tennessee.
11. Greetings, JAMES H. KIRKLAND, Chancellor of Vanderbilt University and President of the Association.
12. Address, PAUL SHOREY, University of Chicago, Chicago, Illinois.

Following the program of the evening, a reception will be given by the ladies of Vanderbilt University and the George Peabody College for Teachers to the members of the Association, on the third floor of College Hall.

IV. SATURDAY, 9:00 A.M. VANDERBILT UNIVERSITY, FURMAN HALL

13. Reports of Committees:

- a) The Committee on Publicity, CHARLES H. WELLER, chairman, University of Iowa, Iowa City, Iowa.
- b) The Committee on Latin in the Grades, WILBERT L. CARR, chairman, University High School, Chicago, Illinois.
- c) The Committee on Latin in the High School, HARRIET R. KIRBY, chairman, North High School, Columbus, Ohio.

14. WALTER MILLER, University of Missouri, Columbia, Missouri: "Venusta Sirmio" (illustrated).

15. Business session:

- a) Report of Secretary-Treasurer.
- b) Report of Auditing Committee.
- c) Report of Committee on Resolutions.
- d) Report of Committee on Nominations.
- e) General business.

Luncheon at 12:30, at the Hotel Hermitage, by the courtesy of the business organizations of Nashville.

V. SATURDAY, 2:00 P.M. ASSEMBLY ROOM, HOTEL HERMITAGE

16. CLYDE PHARR, Ohio Wesleyan University, Delaware, Ohio: "Some Experiments in Teaching Greek."

17. ALFRED W. MILDEN, University of Mississippi, University, Mississippi: "Parallelisms with the *Prometheus* of Aeschylus."

18. F. M. FOSTER, University of Iowa, Iowa City, Iowa: "A Feasible Method of Teaching the Metrical Reading of Virgil."

IMPORTANT INFORMATION

Members of the local committee, designated by badges, will meet trains Friday morning. All expecting to attend the meeting are strongly advised to secure hotel accommodations in advance by writing to the hotels mentioned below. In this way good accommodations can be secured and possible annoyance avoided.

HOTEL RATES

Hotel Hermitage.—Sixth Avenue and Union Street. European plan. Single, \$2.00 to \$3.00; double, \$4.00 to \$5.00 per day. All rooms with private bath.

Maxwell House.—Church Street and Fourth Avenue N. European plan. Single, \$1.00; double, \$1.50 to \$2.50 per day without bath; with bath, single, \$1.50 to \$2.50; double, \$2.50 to \$5.00 per day.

Hotel Savoy.—Seventh Avenue N., near Church Street. European plan. Single, \$1.00; double, \$2.00 and upward, without bath; with bath, single, \$1.50 to \$2.00 per day.

Hotel Tulane.—Eighth Avenue and Church Street. American plan. Single, \$2.50 to \$3.00; double, \$5.00 to \$6.00, without bath; with bath, single, \$3.50 to \$4.00; double, \$6.00 to \$8.00.

These hotels are easily reached from the Union station.

PROGRAM OF THE TENTH ANNUAL MEETING OF THE CLASSICAL ASSOCIATION OF NEW ENGLAND, TO BE HELD AT BROWN UNIVERSITY, PROVIDENCE,¹ R.I., APRIL 9 AND 10, 1915.

I. FRIDAY MORNING

1. Welcome by PRESIDENT W. H. FAUNCE, Brown University, with Response by MISS ALICE WALTON, Wellesley College, President of the Association.
2. "The Teaching of Horace' Odes," by PROFESSOR GEORGE L. HENDRICKSON, Yale University.
3. "A Point in the Interpretation of the *Antigone* of Sophocles," by PROFESSOR CHARLES KNAPP, Barnard College, delegate from the Classical Association of the Atlantic States.
3. Discussion as to the "Advisability of Recommending 'Some Plan of Sight Examination as the Final and Supreme Test for Promotion in the College Latin of the Freshman Year.'"

II. FRIDAY AFTERNOON

1. Greetings from the Delegate of the Classical Association of the Middle West and South.
2. "The Historical Development of the Roman Public Games," by MISS BERTHA D. MORGAN, Holyoke High School.
3. "A New Chapter of Greek History," by PROFESSOR J. IRVING MANATT,² Brown University.
4. "A Report from the Archaeological Field," by PROFESSOR GEORGE H. CHASE, Harvard University.
5. Reports and business.

III. FRIDAY EVENING

A Reunion Dinner of Members of the Association with Toasts by Guests and Members.

IV. SATURDAY MORNING

1. Greetings from Dr. W. F. LITTLE, High School, Elizabeth, New Jersey, President of the Classical Association of the Atlantic States.
2. "Some Common Errors in Harvard Entrance Examination Papers in Latin," by PROFESSOR CLIFFORD H. MOORE, Harvard University.

¹ See footnote on p. 241.

3. "College-Entrance Examination Board Examinations in Latin," by PROFESSOR NELSON G. McCREA, Columbia University.
4. Latin Exhibit, by MISS ZILPHA CHACE, Brockton High School.

V. SATURDAY AFTERNOON

1. "Chasing Phantoms in Latin," by PROFESSOR CHARLES H. FORBES, Phillips Academy, Andover.
2. "The Acropolis as Seen by Early Travelers" (illustrated), by DR. J. M. PATON, Cambridge, Massachusetts.
3. Unfinished business.

In this decennial meeting an attempt will be made to emphasize the spirit of co-operation and good fellowship. Brown University¹ is arranging for social features between the periods formally set apart for the scholastic program. Friday evening is to be given up to a grand reunion which will take the form of a dinner.

THE COMMITTEE ON PUBLICITY

In the April, 1914, number of the *Journal*, under the caption "Coals to Newcastle," we deplored the fact that the numerous considerations in favor of classical studies advanced from time to time in our own and similar journals are read, for the most part and naturally, by those who are already favorable to the classics and need no convincing. The subject was taken up immediately afterward by the Association at its annual meeting at Iowa City, and the newly elected president was authorized to appoint a committee on publicity whose duty should be to seek avenues of approach to the general public for things classical. The committee appointed by President Kirkland consists of Professor C. H. Weller, University of Iowa, Iowa City; Professor J. E. Harry, University of Cincinnati, Cincinnati; Professor E. A. Bechtel, Tulane University of Louisiana, New Orleans. This committee will report to the Association at Nashville. Meanwhile a preliminary statement with illustrations of the plans of the committee is made by the chairman, Professor Weller, elsewhere in this issue.

¹ See footnote on p. 241.

SEQUENCE OR HARMONY OF TENSES?

PART I

BY ARTHUR TAPPAN WALKER
University of Kansas

The Report of the Joint Committee on Grammatical Nomenclature recommends that the term "sequence of tenses" be discontinued and that the term "harmony of tenses" be used instead. If this were merely an attempt to change the name of a recognized phenomenon, the point would not be worth much discussion; though even then one might wish that the committee had confined itself to deciding points as to which there was a real difference in usage. But the explanation embodied in the report makes it evident that this is no mere substitution of one name for another. The committee clearly gives its indorsement, at least in general, to Professor Hale's theory that there is no such thing as is commonly meant by sequence of tenses; that the tenses of the indicative and of the subjunctive alike tell their own temporal story, are alike free from mechanical rule, and are alike controlled in use only by the general laws of thought.

In discussing this recommendation of the committee, it is necessary to include with it Professor Hale's individual presentation of his theory,¹ because the report does not always give sufficient detail. It is not certain that the committee would indorse all the details of Professor Hale's articles. Indeed, doubt is thrown upon the whole intention of the committee by the fact that one of its members has since published a beginners' book which states the good old-fashioned doctrine of sequence of tenses for the subjunctive alone, merely giving it the name harmony. But it is not possible to interpret the language of the report in such a way that harmony shall not apply as well to the indicative as to the subjunctive.

¹ *AJP*, VII, 4; VIII, 1; IX, 2; Hale and Buck's *Grammar*, Secs. 474-83.

I believe that this recommendation is unsound both pedagogically and scientifically. Pedagogically, the rule of sequence seems to me so much simpler and at the same time so much more workable than the explanations involved in the doctrine of harmony that I think we should be justified in using the rule even if it were but an unscientific rule-of-thumb. Scientifically, while I believe that there are certain natural tense-relationships which hold for both moods, and that harmony is a good name for them, I do not believe that harmony fully explains the use of subjunctive tenses. I believe there was a special habit which restricted the use of subjunctive tenses almost wholly to the combinations covered by the rule of sequence. In other words, I believe that the rule of sequence, applying to the subjunctive alone, is not only convenient but true.

The present paper discusses only the pedagogical aspect of the question. In it I shall argue: first, that the doctrine of harmony is too difficult and complicated for secondary-school use; second, that the subjunctive exceptions to the rule of sequence are so few as to be negligible; and, third, that the indicative exceptions so far outnumber the subjunctive exceptions that it is grossly misleading to include the use of both moods under one statement.

1. The rule of sequence is admittedly a mechanical thing if taught in a mechanical way. It merely says that after a tense of present or future time the present or perfect subjunctive is used, after a tense of past time the imperfect or pluperfect subjunctive. It demands a very limited amount of thought for correct application to the great majority of sentences, and in itself it offers no help or explanation for exceptional sentences. Moreover, it stands convicted of certain inconsistencies. It is only fair to say, however, that nothing prevents any teacher from supplementing the rule by such explanation as he sees fit, if he himself understands tense-usage and believes his pupils can profit by explanation. Harmony, on the other hand, if it is to be taught as a less mechanical thing than sequence, is a very complicated and difficult thing. A full definition would be too long to incorporate in this paper. To be intelligible, a definition must be prefaced by a full and accurate discussion of the meanings of each tense by itself. The two essential

features of harmony are, first, that all the tenses lie in the same division of time—past, present, or future; and, second, that all the tenses are in temporal relation to one another, so that subordinate verbs, whether indicative or subjunctive, employ relative tenses. Its full application in teaching requires keen and careful analysis of the thought in every sentence. Taught in this way, with full appreciation of the meaning of each tense on the one hand, and of each clause on the other, the doctrine of harmony would make this part of Latin grammar a reasonable thing, and would no doubt discipline most admirably the mind of any schoolboy who might survive it.

But it may seem possible to condense the main features of the doctrine of harmony into a teachable sentence. So far as I know, the only attempt to do this is sec. 476 of Hale and Buck's *Grammar*: "A main tense of the past is generally accompanied by a dependent Imperfect or Past Perfect, and a main tense of the present or future by a dependent Present, Perfect, Future, or Future Perfect." If a teacher should isolate this rule from the rest of the treatment of tenses and should teach it only in connection with the subjunctive, he would have merely the usual rule of sequence; and, in fact, "Sequence of Tenses" is given as an alternative heading. This is precisely its weakness. If taught by itself, it is as mechanical as any other rule of sequence; if taught in connection with the succeeding sections and as a statement of harmony, it is incomplete and inconsistent. For it seems to permit the combination of a present depending on a future, or of a historical perfect depending on a present or future, or of other tenses from different divisions of time, just as the usual rule of sequence does. And yet in sec. 479 the historical perfect depending on a present or future, though called "natural and common," is given under the heading "Less Usual Combinations of Tenses ('Exceptions to Sequence')." And this is unavoidable, since the two acts lie in different divisions of time. Page 61 of the Report makes this very clear. "*Absence of harmony.*—Once in a while, however, we have occasion to put acts together without harmony of tense. This happens in one of the two following ways: (1) The acts may be in different divisions of time. . . . (2) The acts may be in the same division of time,

but the subordinate one may be looked at absolutely." Obviously no rule which permits the combination of a historical perfect with a present or future can be a rule of harmony. Therefore there is, so far as I know, no short and simple rule of harmony.

If, then, anything is to be gained by the change from sequence to harmony, tense-usage must be taught in detail, so that the pupil shall be able to think out and feel the right tenses in all combinations. Then Latin will seem a reasonable thing, and exceptional sequence will give no more trouble than regular. But it is no easy thing to gain an understanding and a feeling for tense-usage. Is it worth the time? Is it even possible in secondary Latin classes? How many teachers themselves have it? Plautus, *Amph.* 429, had occasion to say, "There was a cask of wine: from it I filled my jug." He said, "cadus erat vini: inde implevi hirneam." If I understand Professor Hale's writings, he would say that *erat* expresses a past situation and is the only possible tense. But Professor Bennett, *Syntax of Early Latin: The Verb*, p. 34, cites the sentence as evidence that the imperfect may be used where the perfect would be expected, saying, "here *erat* seems to me of the same nature as *implevi*. . . . The obvious force of the verb is a simple past." I am not concerned to argue which is right. But if two eminent syntacticians cannot agree on so simple and common a combination of tenses, what are we to expect from pupils who attempt to untangle the complicated combinations in Caesar's indirect discourse?

It is to be hoped that this will not be understood as an argument for discouraging thinking in the study of Latin. It is intended as an argument for careful discrimination between the things that are worth thinking out at any cost of time and those that are best avoided by a workable rule-of-thumb. There are literally myriads of possible subjects for thought. Some must be slighted. Each teacher must decide for himself what will best repay the efforts of his class, what will not. To me it seems that an understanding of the underlying forces in Latin syntax is not the great aim of Latin study, and that the immense difficulty of Latin tense-usage justifies us in employing a convenient rule-of-thumb if there is one that works.

2. The rule of sequence works so well in practice that pupils who read Caesar, Cicero, and Vergil for three years encounter rather less than one exception a month, on the average. I dare not state positively the number of exceptions in any part of Latin literature, partly because others might not agree with me in deciding what should be called exceptions; but my figures are at least very near the truth. In Caesar, *B.G.* i-iv, I believe Meusel's text gives only 2 clear exceptions, outside of the indirect discourse; namely, i. 26. 2 and ii. 21. 5. In the indirect discourse Heynacher counted some 20 exceptions, by including all the instances where secondary sequence changes to primary by *repraesentatio*, a phenomenon no more to be considered exceptional than the use of the historical present for the historical perfect. Two or three of these verbs may correspond to exceptions in the direct form; but I am not convinced that a single one, as it stands in the indirect discourse, can rightly be called an exception. In the six orations of Cicero which are commonly read I believe there are 14 exceptions, 8 of them the perfect subjunctive in result clauses. In the first six books of the *Aeneid* I believe there are 7 exceptions. If these figures are correct, there are 23 exceptions to be encountered in the usual high-school course, plus so many of Caesar's instances of *repraesentatio* as one chooses to add. This number of exceptions need not disturb us much in teaching the rule. In fact, even those who disbelieve in the rule ought to teach their pupils that though the rule does not exist the subjunctive tenses behave as if they followed it.

3. But the enormous excess of indicative exceptions over subjunctive ought to disturb seriously those who believe that a single statement can be made to cover the use of both indicative and subjunctive tenses. The report gives no hint that indicative exceptions are more frequent than subjunctive. Hale and Buck's *Grammar*, sec. 477, italicizes the statement that the relations described in its rule for harmony hold for indicatives and subjunctives alike. Its later statement, sec. 478a, "Unrelated tenses are less frequent in Subjunctive than in Indicative clauses," falls far short of conveying the full truth. Years ago I tested the possibility of applying the rule of sequence to both moods by making a complete count

of Caesar's regular uses and exceptions in the whole seven books of the *Gallic War*, using Kraner's text. In that text I believe there are 1,894 dependent subjunctive verbs, of which 10 seem to me exceptions, and 1,243 dependent indicative verbs, of which 291 seem to me exceptions. Again it must be said that the instances of *repraesentatio* in indirect discourse are not included, so that some would increase the number of subjunctive exceptions. Those figures mean that only a little over half of 1 per cent of the dependent subjunctives are exceptions, while about 23 per cent of the dependent indicatives are exceptions. In other words, Caesar's indicative exceptions are about 44 times as numerous as his subjunctive exceptions. This disproportion would be lessened, of course, by counting some of the cases of *repraesentatio*, but by any count it would remain very great. Caesar is more regular than most other authors in his use of the subjunctive tenses. According to the count made by two of my students for Byrne's *Syntax of High School Latin*, indicative exceptions are relatively between 9 and 10 times more numerous than subjunctive exceptions in the parts of Cicero and Vergil which are commonly read. Whatever may be the true explanation of this great disparity, clearly it is neither safe nor fair to the high-school pupil to offer him a single statement for the two moods. If it must be done, the rule should conclude with these words: "This rule applies alike to indicative and subjunctive, but indicative exceptions are from 10 to 40 times as numerous as subjunctive."

The second part of this paper will discuss the theoretical question whether this disparity can be explained without assuming the existence of a sequence-habit which affected the use of subjunctive tenses only.

[*To be continued*]

LATIN IN THE FRESHMAN AND SOPHOMORE YEARS IN COLLEGE

BY EVAN T. SAGE
University of Pittsburgh

This investigation was prompted solely by curiosity to know precisely what Latin is being taught in our colleges at the present time. The contents of the freshman and sophomore courses will, I believe, represent the maximum of Latin that students will take for purely cultural purposes. There is an unmistakable tendency to regard upperclassmen as actual or prospective specialists. On the other hand, there is an equally clear tendency to reduce even this amount of Latin as a requirement for the A.B. degree. In some colleges only one year of Latin is required; in others none at all. In others, a range of choice is allowed after the freshman year.

The catalogue statements of these courses, within the limits thus fixed, will show what the framers of those statements consider the amount of Latin most desirable for purposes of general culture, and the range from which it is drawn, as far as pedagogical conditions will permit. I have therefore collected statistics from a fair number of colleges from all parts of the country. The choice of courses for mention here was dictated by the course itself, and not by the school offering it. The list of institutions was determined largely by convenience, and no intention has existed of slighting any school by failure to consider it here. I shall be glad of information regarding any special courses not mentioned here. The arrangement of material is, for convenience, first geographical, then by authors. Unless otherwise noted, information is drawn from the current catalogues.

NEW ENGLAND

The list of schools is as follows:

Amherst; Bates; Boston; Bowdoin; Brown; Clark; Dartmouth; Harvard; Middlebury; Mount Holyoke; Smith; Trinity; Tufts; University of Maine; University of Vermont; Wellesley; Wesleyan (Conn.); Williams; Yale.

I give now in tabular form the principal works read. The figures give the maximum numbers of schools; alternating courses are not infrequently given, so that not all these authors will appear at any one time. For convenience, I inclose the name of the school in parentheses to indicate such courses.

Livy (various portions)	read by 18 Freshmen, o Sophomores					
Horace, <i>Odes</i> and <i>Epodes</i>	" " 11	"	7	"		
Cicero, <i>De sen.</i> ; <i>De am.</i> , or both . . .	" " 7	"	1	"		
Comedy (see below)	" " 5	"	10	"		
Cicero, <i>Letters</i>	" " 3	"	3	"		
Horace, <i>Satires</i> and <i>Epistles</i>	" " 2	"	8	"		
Tacitus (see below)	" " 1	"	9	"		
Pliny, <i>Letters</i>	" " 1	"	6	"		

The one school omitting Livy is Mount Holyoke, the one omitting Horace, *Odes*, is Boston. One wonders whether the new entrance requirements permitting the secondary schools to offer the *De senectute* has had any effect on the decline in its popularity. The comedy appearing most frequently is the *Phormio* (six times); next comes the *Trinummus* (four times). Most schools prefer to leave the selection, and some the number, of comedies undecided. The maximum number read is six at (Bowdoin) and (Clark). Yale reads the *Agricola* and *Germania* in the freshman year. The *Histories* are found only at Dartmouth, the *Dialogus* at (Clark), the *Annals* at Williams and (Harvard). Dartmouth reads only one of the essays. Courses covering the whole range of the literature or some considerable part of it are offered at four schools. The *Elegies* are read by Freshmen at Tufts and Vermont, the *Elegies*, *Georgics*, and *Aen.* vii–xii by Sophomores at Wellesley. We find Catullus and Martial twice each; the *Tusculans* at Bates and (Bowdoin); Tibullus, Propertius, and Juvenal only at Brown; Suetonius at Dartmouth, (Bowdoin), and (Clark); Phaedrus at (Bowdoin); the *Jugurtha* at Clark; the *Somnium Scipionis* at Smith; Ovid at Amherst; and selections from Cicero at Bowdoin. Apuleius and Petronius are given at Tufts. We shall find the latter also at Washington State College, the former not elsewhere. Dartmouth has a course in politics, including Cicero's *Letters*, Suetonius, the second *Philippic*, and the *Res gestae divi Augusti*.

ATLANTIC STATES

Allegheny; Barnard; Bryn Mawr; Bucknell; Colgate; College of the City of New York; Columbia; Cornell; Delaware; Dickinson; Fordham; Franklin and Marshall; George Washington; Goucher; Grove City; Haverford; Hobart; Johns Hopkins (1911-12); Lafayette; New York; Pennsylvania College; Pennsylvania College for Women; Pennsylvania State College; Pennsylvania, University of; Pittsburgh; Princeton; Rochester; Rutgers; St. Lawrence; Susquehanna; Swarthmore; Syracuse; Union; Ursinus; Vassar; Washington and Jefferson; Wells.

Livy (various portions).....	read by 34 Freshmen	1 Sophomores		
Horace, <i>Odes</i> and <i>Epodes</i>	" " 21	" 17	"	
Cicero, <i>De sen.</i> ; <i>De am.</i> , or both.....	" " 19	" 3	"	
Comedy (see below).....	" " 10	" 11	"	
Horace, <i>Satires</i> and <i>Epistles</i>	" " 8	" 18	"	
Catullus.....	" " 5	" 4	"	
Tacitus (see below).....	" " 4	" 13	"	
Pliny, <i>Letters</i>	" " 3	" 12	"	

Cicero's essays are somewhat more popular, and comedy somewhat less, than in New England. No single comedy is as commonly read as the *Phormio* in New England: the same play is found, however, five times; the *Andria* follows (four times). The choice in Tacitus is confined to the *Agricola-Germania* and the *Annals*, the former being more common. Cicero's *Letters* are practically neglected, being given in only five of the thirty-seven schools. Courses in literature like those mentioned above are given in eight institutions. Juvenal is read by Freshmen at (Rochester) (the only school attempting that) and by Sophomores in seven other colleges. We find Martial five times; Sallust three; the *Elegies* and *Georgics* four; the *Aeneid* three (i-v at the College of the City of New York, viii for private reading at Johns Hopkins, vii-xii at Haverford). Ovid is used for sight reading at Cornell, and is read in two other schools; the *De officiis* is read by Freshmen at (Union) and by Sophomores at Lafayette and New York University. We find selections from Cicero at Princeton and Dickinson; the *Tusculans* at Goucher and (Syracuse); the *Somnium Scipionis* at Wells; Suetonius at Wells; Seneca's moral works or tragedies at Delaware; a course in satire—probably Horace and Juvenal—at Colgate; a course in the historians, including Caesar and Livy, at Colgate; Erasmus at Allegheny;

Gellius for sight reading at Cornell; the second *Philippic* for private reading at Johns Hopkins, and the second or fifth at New York; Persius at (New York); Latin hymns at Lafayette; Cicero, *De oratore*, at Lafayette and Ursinus; and Quintilian at Delaware and Susquehanna. The course at Fordham (seven hours per week for two years) includes Cicero's *Orations for Archias*, *De signis* or second *Philippic* or *Marcellus*, *Manilian Law*, *Milo* and *Ligarius*, Horace complete, *Aeneid* ii, v, and vi or ix, Livy xxi, selections from Juvenal, Tacitus' *Agricola*, and book i of the *Annals*, to say nothing of one verse and two prose exercises weekly.

SOUTHERN STATES

Bethany (W.Va.); Florida College for Women; Louisville, University of; South, University of the; Texas Christian; Tulane; University of Arkansas (1910-11); University of Florida; University of Kentucky; University of Louisiana; University of Tennessee; University of Virginia; University of West Virginia; Vanderbilt; Washington and Lee; Wesleyan (W.Va.); William and Mary.

Cicero, <i>De sen.</i> ; <i>De am.</i> , or both...	read by 10 Freshmen	10 Sophomores
Livy (various portions)	" " 9	4 "
Ovid (various portions)	" " 7	1 "
Horace, <i>Odes</i> and <i>Epodes</i>	" " 6	7 "
Comedy (see below)	" " 4	7 "
Sallust	" " 4	0 "
Tacitus (see below)	" " 3	10 "

One notes first of all a decided loss in popularity for Livy, which here drops to second place. Perhaps the next point of interest is the rise in favor of Tacitus, read by as large a number of institutions as Livy, though mainly in the sophomore year. The *Dialogus* is read by Sophomores at Vanderbilt, the *Histories* at Florida College for Women, and at the (University of Florida). The *Agricola-Germania* we find most frequently. Of comedies, the *Phormio* continues to hold first place (five times), the *Trinummus* and *Captives* being found twice each. The schools reading Sallust are evenly divided, it seems, between the *Catiline* and *Jugurtha*. We find Pliny read by three freshman and three sophomore classes; Horace, *Satires* and *Epistles*, by six sophomore classes; Catullus by two freshman and three sophomore classes. The *Aeneid* is read in three schools (i-v at Texas Christian, i-vi at Louisiana,

vii-xii at Virginia), the *Elegues* and *Georgics* only at Virginia. Cicero's *Letters* are read in three schools, and selections from Cicero in two more. We find the *De officiis* at Virginia, West Virginia, and Vanderbilt, the *Tusculans* at (Bethany) and Virginia, the *Somnium Scipionis* at Virginia, the orations against Catiline at Texas Christian. Juvenal is read in two schools, Martial in three, Tibullus and Propertius in three. Courses in selections and literature are given at William and Mary and Arkansas. We find Seneca's moral works at Virginia, the tragedies at Florida College for Women. Curtius is read at Washington and Lee, Caesar and Nepos at William and Mary. A course in satire alternates with a course in philosophy at the same institution. A course in topography is given at Bethany; and at Florida College for Women, Peck and Arrowsmith's *Roman Life in Latin Prose and Verse* acts in the double capacity of a reader for Freshmen and a means of teaching Roman life. On the whole the range of authors read is greater in the South than in any other section.

MIDDLE WEST

Bellevue; Beloit; Carleton; Carroll; Carthage; Chicago; Cincinnati; Coe; Cornell; Des Moines; Franklin; Hamline; Hillsdale; Hiram; Illinois; Illinois Wesleyan; Knox; Lake Forest; Miami; Milwaukee-Downer; Northwestern; Notre Dame; Oberlin; Olivet; Ottawa; Penn; Ripon; University of Illinois; University of Indiana; University of Iowa; University of Kansas; University of Michigan (1911-12); University of Minnesota; University of Missouri; University of Nebraska (1911-12); University of North Dakota; Ohio University; Ohio State University; University of Oklahoma; University of South Dakota; University of Wisconsin; Washburn; Washington (Mo.); Western College for Women; Western Reserve; Westminster (Mo.); Wooster; Yankton.

Livy (various portions)	read by 39 Freshmen,	4 Sophomores
Cicero, <i>De sen.</i> ; <i>De am.</i> , or both . . .	" " 37	" 2 "
Horace, <i>Odes</i> and <i>Epodes</i>	" " 25	" 19 "
Comedy (see below)	" " 14	" 13 "
Tacitus (see below)	" " 3	" 27 "
Catullus	" " 3	" 6 "
Horace, <i>Satires</i> and <i>Epistles</i>	" " 3	" 4 "

If we look to the West and Middle West for experiments along social and political lines, we must not do so for freshman and

sophomore Latin. Livy, Cicero, and Horace make up the great majority of these courses. All three are well-nigh universal. Comedy is a poor fourth. The *Phormio* is read in fourteen of the schools, the *Captives* being next (seven times). Ovid is read in six schools, Cicero's *Letters* in seven. Pliny's *Letters* are read in fifteen sophomore classes, never in freshman. At Oklahoma two essays of Cicero are read (presumably the *Old Age* and *Friendship*), the *De officiis* at Ohio and (Yankton), the *Tusculans* only at (Des Moines). We find the *De oratore* at Notre Dame, the *De legibus* at Ohio, the *Pro Sulla* at Indiana. The *Annals* of Tacitus are read only at Carroll, Beloit, and Franklin, unspecified portions at Cincinnati and Ohio State; elsewhere only the *Agricola* and *Germania* are found. Sallust is read in four institutions, Suetonius at Franklin, Gaius at Cincinnati, Quintilian at Carthage and Cornell. Alternating courses in satire and philosophy are given at Hiram, in satire and letters at Lake Forest. Of the poets, we find the *Eclogues* and *Georgics* three times; the *Aeneid* not at all; Martial three times; Juvenal twice; Tibullus and Propertius twice; Seneca's tragedies five times, three of them being read at Carleton. Selections from the poets are read by Freshmen at Miami, and semester courses in the history of literature are given Sophomores at Ripon and Michigan. An optional course in topography in addition to the reading course is given Freshmen at Yankton. Indiana has a sophomore course in grammar and criticism, probably a teachers' course.

THE WEST

Colorado College; Leland Stanford Junior; Mills; Pacific; Reed; Southern California; University of California; University of Colorado; University of Idaho (1911-12); University of Montana; University of New Mexico; University of Utah; University of Washington; Washington State College; Whitman.

Cicero, <i>De sen.</i> ; <i>De am.</i> , or both...	read by 12 Freshmen,	o Sophomores
Livy (various portions).....	" " 11	" 3 "
Horace, <i>Odes</i> and <i>Epodes</i>	" " 8	" 7 "
Comedy (see below).....	" " 7	" 5 "
Horace, <i>Satires</i> and <i>Epistles</i>	" " 3	" 4 "
Tacitus (see below).....	" " 1	" 8 "
Catullus.....	" " 1	" 5 "

As in the Middle West, the three first authors are almost universal. Comedy is about as popular: the *Phormio* is read in five schools, the *Captives* in four. Pliny's *Letters* are found four times, Cicero's twice (at Washington and Colorado College). We find the *Jugurtha* read by Sophomores at New Mexico, Petronius by Sophomores at Washington State College, Justinian by Freshmen at (Stanford). Of the schools reading Tacitus, Whitman alone announces the *Annals*; Southern California does not specify. Ovid is found at Colorado; the *Elegues* and *Georgics* at Southern California; *Aeneid* vii-xii at California; Seneca's tragedies for private reading at New Mexico; Tibullus and Propertius at Colorado College, New Mexico, and Washington.

A glance at the tables will show that the great majority of the freshman courses are constructed out of four elements: Livy, Cicero, Horace, and a comedy (Freshmen rarely read more than one). The only other works read by a tenth of the schools reported for the freshman year are Horace (*Satires* and *Epistles*) and Ovid. Next come Tacitus, Pliny, Cicero's *Letters*, and Catullus. The sophomore year sees the practical disappearance of Livy and the almost entire disappearance of the *Old Age* and *Friendship*. Tacitus takes first place, with the two divisions of Horace' works close behind. To the authors mentioned for the freshman year we need add only Juvenal, Martial, and the courses in literature, each given in about a dozen schools.

Out of the four elements mentioned above, freshman courses from all sections may be built. At Maine, the course includes Livy, *De senectute*, Horace, *Odes*; at Pittsburgh, the *De senectute*, *Phormio*, and Livy; at West Virginia, the two essays of Cicero, Livy, and Horace, *Odes*; at Chicago, *De senectute*, *Phormio*, Livy, and Horace; at Montana, the two essays of Cicero, and Livy; at New Mexico, one of the essays of Cicero, Livy, Horace, *Odes*. There are numbers of variations from this norm, of course: Cicero's *Letters* replace the comedy and Horace at the University of Washington, for instance. But the great majority of courses would be made up of the authors mentioned. Naturally, somewhat greater variety is found in the sophomore year. Almost all the schools which have not read Horace in the freshman year include him in

the sophomore course, and the *Satires* and *Epistles* are frequently added. Tacitus is very much read, and one or more comedies are usually included. (When only one comedy is read it is generally the *Phormio*.) The amount of comedy read varies from one play to four in the second semester of the sophomore year at the University of Washington, "several" comedies in the sophomore year at Penn College (Iowa), six comedies at (Clark), and six comedies and the *Medea* of Seneca in the sophomore year at Wooster. Of course the cause of the variation is the quantity of matter from other authors read.

Most schools give or profess to give more or less work in composition in connection with freshman Latin. In some schools there is a disposition to make a separate course of the prose, to be taken or not in connection with the translation course, according to circumstances. The amount of composition varies greatly, the maximum being the one verse and two prose exercises a week at Fordham. Attention is usually given to history along with Livy, and more or less systematic study of life and literature usually is announced with all the courses. Sight reading is usually done, but special attention is paid it at such schools as Cornell, while additional courses in rapid reading are provided at Smith and elsewhere.

Three hours weekly seems the standard allowance. Only rarely is this reduced: e.g., in the sophomore year at Boston. Some schools (particularly the state universities) cling to four; a few have five, this number being for the most part restricted to the small colleges where the strain on the schedule is less great. The auxiliary courses in rapid reading, composition, etc., increase this number. The number of recitations allowed is, in all probability, rather a matter of administration than of opinion. The maximum is reached in the seven recitations per week at Fordham. Strangely enough, there is no direct ratio between quantity of work read and number of recitations. At Hiram College, for instance, the *Agricola* and *Germania* are read in one semester, four hours per week, by Sophomores, while at Texas Christian University, Freshmen in their second semester, four hours a week, read the

orations *In Catilinam*, the *Catiline* or *Jugurtha* of Sallust, the *Letters* of Pliny, the *Agricola* and *Germania* or selections from the *Annals*, and the *De senectute* or *De amicitia* or Cicero's *Letters* or Martial.

Early Latin is therefore represented in our courses by the comic poets. Of the Ciceronian and Augustan ages, we find Cicero, Catullus, Sallust, Virgil, Horace, Livy, and Ovid, then Martial, Tacitus, Pliny, and Juvenal. A few students will learn the names and possibly a little more of Propertius, Tibullus, Seneca, Petronius, Quintilian, Suetonius, and Apuleius. But where we add to the first list in a few cases, in many more we should have to subtract. Most students will know nothing of Cicero save his orations and a little of his philosophical works; nothing of Virgil save what they remember from the high-school course. Juvenal, Martial, and Catullus will be strangers to many. Practically no students will ever more than hear of Cato, Ennius, Lucretius, Tertullian, Ambrose, Jerome, Augustine, Ammianus, Symmachus, Ausonius, Claudian, and Boethius. Doubtless the list of authors read includes the greatest names (except Lucretius), but it seems to me that there is something to be said for courses that will give our students a bird's-eye view of the whole field.¹ Even our major students are often lamentably weak in their knowledge of the chronology of Latin literature. For the students who go no farther with Latin, such a course should be valuable.

I had intended to give with this study a comparison with the courses offered in past years, to show what changes had occurred. Practical difficulties have prevented this, but I console myself with the knowledge that a comparison with the courses offered ten years ago in perhaps a score of schools with those listed above reveals little or no important change.² More as a matter of curi-

¹ Cf. Shipley in *Class. Jour.*, II, 149. With much in this article I am in entire agreement. I do not find that the course there suggested has been adopted entire. Courses in Roman civilization are separately given in some institutions, e.g., Brown and University of Washington. Still another course covering a wider range than the usual selection is suggested by Canter, *Class. Jour.*, X, 58.

² I shall be particularly glad of additional information on this point.

osity than from any desire to convey valuable information, I add a few points regarding early Latin courses in this country:¹

Harvard, ca. 1725 (Snow, pp. 34-35, n.): Freshmen, "Tully, Virgil"; Sophomores, "ye classick authours."

Princeton, 1750 (Snow, p. 39, n.): Freshmen, "De Oratore, Tully's Orations, Horace, Virgil."

Kings, 1763 (Snow, pp. 58-59, n.): Freshmen, "Salustii Historia; Caesaris Commentar.; Ovidii Metamor. & alia; Virgil Ecl.; . . . Latin and Greek Grammars to be consulted, or repeated, as often as shall be found necessary. Translations with Lat. & Eng.; Eng. & Lat. Themes. N.B.—Corn: Nep: & Select: e profan: if necessary." Sophomores, "Ciceron: Officia & alia; Quint: Curt; Terent: Com.; Ovidii Epistolae; Virgil Aeneis & Georgica"

Yale, 1778 (Snow, p. 79): Freshmen, Virgil and Cicero; Sophomores, Horace.

¹ Snow, *The College Curriculum in the United States*, New York, 1907. This book contains much interesting information along this line, some of it, apparently, repeated in Foster's *Administration of the College Curriculum*, New York, 1911.

THE FIRST YEAR OF GREEK

BY JAMES TURNER ALLEN
University of California

In the realignment of courses in our schools during the past decade, by which the study of Greek has come to be relegated in increasing measure to the college years, there has arisen a new and serious problem. Formerly, when Greek was begun normally at the age of fifteen and was pursued throughout the larger portion of the high-school course, the traditional introduction to the study as followed in this country, by which I mean the *Anabasis* of Xenophon (four to six books), preceded by six or nine months of drill on forms and vocabulary, accompanied by the reading of illustrative sentences culled from the *Anabasis* or modeled thereon, was not altogether objectionable. But today, at least for those who postpone the study of this subject until their Freshman year in college, it is out of the question. And the reason is not merely that the *Anabasis* conveys no adequate impression of the originality and fecundity of the Hellenic genius; it is found rather in the compression to which the course in Greek, when begun in college, is subjected.

There is an evident unwillingness on the part of these pupils to extend their study of the language beyond three years. A few exceed this limit; the majority do not attain it. Of course, no one can pretend to learn so difficult a language as Greek in two or three years, far less in one. Yet even these one-year and two-year pupils have their rights. They must be given something more than a mere "smattering of etymology," as one unfortunate expressed himself. Just so far as is possible in so brief a period these must be given the opportunity of reading in their original form the choicest portions of Greek literature—the finest flower and revealing of the Hellenic mind. To this all other objects are, for the majority, subordinate.

What then is to be done?

It is more than six years since I first asked myself this question, and at least five since I began in earnest to struggle with the problems my answer raised. For the answer was readily forthcoming: *Begin at once with the reading of choice literature.* But how difficult to pass from theory to practice, to transmute the base metal of an idea into the refined gold of sure results! As Menander has it: Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ρἀδιον. For the problem is a peculiarly knotty one. At best Greek is a difficult language. Hundreds of forms must be learned before one can read widely and with ease. The vocabulary is extensive and not readily retained in memory. Moreover, no single composition of any length in either prose or verse is sufficiently simple for the beginner, not even the Gospel of John. And yet those who offer instruction in this field, at least to students of this class, surely miss the fulness of their opportunity if they make not their course of study rich in literature from the earliest weeks.

The problem then is to present a maximum of the best literature, both in verse and in prose, in a minimum of time. And yet this is only a part of the problem. For there must be running parallel with the selections from the masterpieces and woven in among them a systematic presentation of the morphology and syntax of the language and an ordered development of a vocabulary at once neither too extended nor too intricate. Is such a program within the reach of possibility, or must it remain a mere pipe-dream of a fatuous enthusiast?

After several years of search and experiment, of sifting and sorting, arranging and rearranging, and trying the results upon successive classes, I am now in a position to answer: Yes, the plan is feasible. But I hasten to add: Within certain limits. Not every selection read during the first year can be of the first order. A few passages of the second, possibly some even of the third, order may be profitably included. A half-dozen of the fables of Aesop, a few problems from the *Elements* of Euclid, three or four of the best *Anacreontics*—such selections as these make no claim to literary distinction, but their inclusion adds considerably to the variety and interest of the course, and serves also to reinforce the impression of our indebtedness to ancient Hellas. The same

might be said also of the *Μονόστριχοι* of Menander, that large collection of one-line quotations from the poet gathered and arranged alphabetically by the patient labors of successive monks:

An honest man never got rich quickly.
 A woman 'tis better to bury than to marry.
 Either say something better than silence or keep silent.
 You will lead a happy life if you have not a wife.
 There is nothing better in life than good health.
 There is nothing more dreadful than a stepmother.
 Whom the gods love dies young.

For light-hearted wit and clever epigram Menander was justly famed, and his fragments provide abundant store of good things for early reading. Doubtless also the fragment of the Flower Song beginning: *Ποῦ μοι τὰ ρόδα; ποῦ μοι τὰ ἵα; ποῦ μοι τὰ καλὰ σέλινα*, does not possess great merit, but it is so simple that it can be introduced with telling effect even as early as the second day.

Innumerable quotations from the poets follow and are learned by heart: lines from Theognis and the tragic poets, from Terpander, Sappho, and Anacreon, from the *Anthology*, especially some of the graceful verses of Meleager, a few fragments of ancient folk-songs—all in simple meters. These, learned by heart and recited day after day, early acquaint the pupil with the poetic form. One of the longer of these quotations is that splendid ode from the *Agamemnon* of Aeschylus in praise of Zeus—the Jahveh of Aeschylean theology—which begins:

Ζεύς ὅστις ποτ' ἔστιν, εἰ τόδ' αὐτῷ φίλον κεκλημένῳ, τοιτῷ νιν προσενέπω.

What richness of delight the learning of such an ode as this lends to the work! How it lifts one above the drudgery of paradigms and rules, and refreshes one for a new attack upon the tasks in hand! It is like winning the summit of some towering peak after hours of trudging beneath a burning sun, and there bathing one's soul in the glories spread before him, forgetful of the toil and discouragement of the steep ascent. *Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τάγαθ' οἱ θεοί*, wrote the Greek poet. Surely this is one of his *πάντα τάγαθά*.

But there is another benefit derived from the memorizing of such passages. Under the direction of a skilful teacher the pupil

gains not only some idea of the music of ancient verse, but also some insight into the marvelous texture of Greek poetry. And besides all this, such passages not only light the pupil on his way, but perhaps beckon him onward to the rich treasures which wait to reward his patient endeavor in the days to come.

But during the first year the larger part of one's reading should be of prose, not verse, and here the *pièces de résistance* shall be from Plato and Herodotus, the latter in Atticized form. Every line of argument points inevitably to Plato as the first prose writer to be read in any quantity during the first months of the beginners' course. Plato, from whose language, as Dionysius wrote, "a balmy breeze is wafted as though from meadows full of the most fragrant odors"¹—Plato satisfies every criterion of greatness, and besides—and this with me is fundamental—his writings are in dialogue form. *All teaching of language should begin with dialogue.* And in the course which I am here outlining a short but noble passage from the *Republic* forms the basis of one of the earliest lessons: *God is good and the author of the good alone.* Other and longer selections follow. We sit with Socrates in the palaestra near the postern gate by Panops' spring and listen to his words as he converses with the blushing Lysis and his playmate Menexenus about the mysteries of friendship, while the *παιδαγωγοί* hover near, ready to carry the lads home at the setting of the sun. We enter into the youthful enthusiasm of the eager Hippocrates as he rushes in upon Socrates before the peep of dawn demanding to be taken at once to call upon the famous sophist from Thrace who has come to town and is lodging, it appears, at the house of Callias. We stand at the bedside of the dying Socrates and hear his request that a cock be offered to the god of health, that now at length he is recovering from the ills of life.

These, and such as these, are immortal passages, whose charm and freshness linger in the memory long after one has forgotten "Holi's business" and

the doctrine of the enclitic *De*,
Dead from the waist down.

¹ *Letter to Pompeius* ii, translation of W. Rhys Roberts.

Such then in briefest outline is the course for beginners in Greek which I propose. In place of forms and syntax and Xenophon alone, one learns in such a course syntax indeed and forms and vocabulary, but also gets a taste, however meager, of Greek literature in its most beautiful types. He makes an acquaintance, however slight, with Theognis and Aeschylus, Aristophanes and Menander, Sophocles and the *Anthology*, and in prose with Aesop and Euclid, Plato, Herodotus, Xenophon, and the New Testament.

But it will be asked, Where in such a course as this is there provision for the "direct method"? The answer is brief and explicit. The direct method was not designed for students of college grade. Personally, I believe in the direct method when it is pursued under ideal conditions. Dr. Rouse with his fourteen-year boys in the Perse School at Cambridge enjoys an enviable opportunity. But college students ranging in age from eighteen to twenty-five, with now and then one exceeding even thirty years—I myself each year have Freshmen, Sophomores, Juniors, Seniors, and graduates in the same class!—from pupils of such maturity there is no adequate response, and, besides, the time does not permit. What can be done when there are but three recitations each week, and the pupils must be prepared to read Xenophon's *Memorabilia* or the first book of the *Republic* and some of Homer in the second year? I believe that even Dr. Rouse would admit that under such circumstances I am right. Still, in my own teaching (if I may speak once more of myself) I make considerable use of the "oral method." Indeed, at the very first meeting of my class not a word of English is spoken during the first half-hour or forty minutes. But as the year advances there is less and less time for "conversation"; the reading and memorizing of choice selections from the literature, together with the necessary drill in grammar, must receive the chief emphasis.

Doubtless it is absurd to postpone the study of Greek until one's twentieth year. But we face a situation, not a theory.

PUBLICITY FOR THE CLASSICS

BY C. H. WELLER
University of Iowa

The publicity committee authorized at the last meeting of the Classical Association has been endeavoring to work out for the promotion of classical interests some propaganda which might be effective and permanent, so long as the need continues to exist. At present two plans are proposed by the committee; both of them imply cordial co-operation and support on the part of the members of the Association.

One of the greatest newspaper syndicates of the Middle West has agreed to take for its use an unlimited number of "stories" on classical themes. These will be used in "boiler-plate," "type-high miscellany," and "patent insides." The circulation of such matter is enormous, as everyone knows. Articles submitted must possess "news interest" and be "snappy." The following are some of the "stories" which were offered to the syndicate for consideration:

DISCOVER ANCIENT ROMAN RESIDENCE

The farmer has brought about the discovery of a mysterious house in Somerset, England. In plowing, he turned up several pieces of pottery and some coins. Men were set to digging on the spot and uncovered the charred ruins of an immense house. It was about 180 feet long, 35 feet wide, and contained 19 rooms. The outer walls, still standing, are of heavy masonry, and the floors are of concrete. Some of them were formerly covered with tiles. Quantities of charcoal over the ruins show that the building was destroyed by fire. The house has been examined by scholars who say that it was built in the days when the Romans were in possession of England, about 2,000 years ago. The occupants have

left many relics scattered about the ruins, pottery, dishes and utensils, a grindstone, a small whetstone, and other objects. Buried in a corner were several pieces of window glass and the neck of a small glass vase.

ANCIENT WAR METHODS DID HANNIBAL USE DYNAMITE IN HIS PASSAGE OF THE ALPS?

Everyone knows the story of how Hannibal crossed the Alps. It is usually asserted that he demolished the rocks that opposed his progress with the aid of fire and vinegar. The word used by the Latin historians and which is ordinarily called in English translation "vinegar" is *acetum*.

The question has been raised by a European officer whether this is the true meaning of the original. He thinks that

by *acetum* the historians intended to describe a substance resembling dynamite in its properties and he invites chemists to consider the question whether the ancients might not have possessed a formula for making a powerful explosive of this kind.

He calls attention to the fact that two ancient historians, Marcus Graecus and Albert of the Aix, speak of the existence of two kinds of *acetum*, one of which possessed greater energy than the other. A clue to the composition of this explosive may be found, he believes, in the fact that to *acetum* was ascribed the property of extinguishing the dreaded "Greek fire." He thinks the substance may have been strongly oxygenated.

Although to discover how Hannibal's "dynamite" was made would be to add nothing, perhaps, to our sense of the greatness of his achievements, yet such a discovery would certainly throw new light on some interesting events in the wars of antiquity.

ANCIENT DOCTOR USED INSTRUMENTS

GREEK SET FOUND THAT DIFFERS LITTLE FROM PHYSICIANS' WEAPONS OF TODAY

American surgeons realize now how much a rubbish heap may teach a man. A complete set of surgical instruments was found recently by men digging in a scrap pile in Colopon, an ancient Greek city. In spite of the fact that they were used about two thousand years ago, there is not much difference between them and the instruments that are poked into the anatomy of modern man. In the set are small knives with a handle of decorated bronze, a metal which the Greeks thought was especially healing.

These articles were furnished by students of Professor Harry. The committee solicits from members of the Association a mass of such "stories." In general they should be shorter than these

There are also several pairs of forceps, one of them used to extract the heads of arrows and lances from wounded warriors. Another instrument was for drilling holes in the bones of the skull, another for cauterizing the flesh. Besides these are vessels for cupping and bleeding, a small covered bronze box for delicate instruments, a slab of stone for mixing certain drugs, and a pair of scales which still balance perfectly. In addition to these there is the handsome purple glass beaker, probably the drinking-cup, of the unknown surgeon who made use of all these instruments.

MODEL BUILDING AFTER AN ANCIENT ONE

ORDER OF THE SCOTTISH RITE COMPLETES TEMPLE AT WASHINGTON, D.C.

The Order of the Scottish Rite has announced the completion of its new million-dollar temple in Washington, D.C. The building is a handsome, white-marble structure about one hundred and fifty feet square, and rises to a height of one hundred and fifty feet above the street level. At either side of the main entrance is an immense marble sphinx. A row of tall Ionic columns surrounds the second story. The architects have followed the design of the ancient tomb of King Mausolus which stood in Halicarnassus and was one of the seven wonders of the world. It was built by the wife of the king and was decorated with hundreds of wonderful statues. This old tomb became so famous that many buildings were modeled after it, but this is the first structure in America in which the design has been used. The architects are John Russel Pope, of New York, and Elliot Woods, architect and superintendent of the capitol.

rather than longer; paragraphs of even five or ten lines will be acceptable. The majority of the articles, or paragraphs, will probably be of an archaeological nature, but not necessarily so. A brilliant squib, for instance, might be written on the referendum and recall as discussed by Aristotle, or on "trust-busting," as exemplified in Lysias' "grain-dealers."

The second plan of the committee is intended to provide for the dissemination of matter relating more directly to the study of the classics. The editors of the *Classical Journal* have agreed to devote the last two pages of each number to an article, or a series of articles, along this line. The next to the last page of the *Journal* will contain articles furnished through the committee, and will be printed in brevier type in two columns, so that the page may be detached and used for "copy." The article in the penultimate page of this issue has already been mentioned in the *Journal*.

Every member of the Association who reads the *Journal* is requested to detach the page of "copy" and to present it personally to the editor of at least one newspaper, magazine, educational journal, or other periodical of his city or town, with the request that it be printed. Members are also asked, and urged, to furnish papers to the committee for this purpose. Material may be original or borrowed; we cannot afford to be too finical about credit for this cause. The committee will not be able to prepare all the "copy," but it will act as a clearing-house for material which members may submit.

The publicity committee was authorized because of the belief of the Association that the studies and opinions of those best fitted to appreciate the classics reach too narrow a circle when published in our technical journals. We convince ourselves, who are already convinced; a wider public remains uninstructed and uninspired. The day is past when we as lovers of the classics dare hesitate, with any sort of mock modesty, to herald the merits of our "wares." Our cause is just, and we may as well determine frankly to use the methods of advertising which have become so potent in the business world. Our "advertising" must be dignified and veracious. Indeed, the conservative commercial advertiser does not use the fog-horn; he pursues the scriptural counsel to set his light on a candlestick rather than hide it under a bushel.

Notes

[Contributions in the form of notes or discussions should be sent to John A. Scott, Northwestern University, Evanston, Ill.]

NOTES ON THE GEOGRAPHY OF WESTERN EUROPE

In a book so frequently edited as Caesar's *Gallic War* it is somewhat surprising to find that editors have not commented upon the astonishing statements in the first chapter of the first book, to the effect that the country of the Belgians faces the northeast, that of the Celts the north, and Aquitania the northwest. As a matter of fact, if we may assume that Caesar was speaking of the ocean frontage, he should have said that Belgium faces northwest, the Celtic district partly west and partly northwest, and Aquitania directly west. The explanation is simple. Caesar was quite ignorant of the orientation of Western Europe and was giving the idea that prevailed in his time and even in the next century. Strabo (p. 199) believed that the coast of Gaul, extending from the Rhine to the Pyrenees, was all opposite the southern coast of Britain; that the Seine, the Loire, and the Garonne all flowed into the English Channel. Pomponius Mela (iii. 12) says that all the land from the Celtic promontory (Cape Finisterre) to the Scythian promontory (the imaginary point at the northeastern corner of Asia) faces north; this statement is unqualified, but it is clear that it was his belief that Gaul faced northwest, not directly north. Mela knew nothing about the sharp angle at the junction of Spain and Gaul and did not realize that a large part of Gaul faced directly west. The fact that Caesar lived in Gaul for many years would perhaps justify us in assuming that he was better informed than even the geographers, Strabo and Mela, but this first chapter is convincing evidence that his knowledge of the coast at least was exceedingly vague. Like the others, he believed that Gaul faced northwest and north, not, as is the fact, west and northwest.

Another geographical error of Caesar helps to explain certain passages in Tacitus which have given trouble to commentators. In the tenth chapter of the *Agricola* Tacitus says that Britain faces Spain on the west; and in the eleventh chapter he says that the swarthy faces of the Silures (who lived in southern Wales), their curly hair, and the fact that Spain lies opposite are proof that in ancient times the Spaniards crossed over and settled there. It has been generally assumed that Tacitus believed that Spain actually extended farther north than the southwestern corner of Britain. Caesar (B.G. v. 13) makes a similar mistake, but his detailed description of the island seems to make it clear that his error and probably that of Tacitus were due partly to a misconception of the orientation of Britain, and not entirely to a mistaken notion regarding the position of Spain. Describing the side of the island opposite

Gaul, Caesar says that one corner faces east, the other south; it was evidently his idea that this side extended from northeast to southwest. The second side, he says, faces Spain and the west, but it is clear that he means southwest rather than west, for he says that the third side of the triangle faces the north and there is no land opposite. Caesar evidently thought that Britain extended from the coast of Gaul toward the northwest. Therefore, while it is possible that both he and Tacitus believed that Spain extended somewhat farther to the north than is actually the case, we may understand their statement that the western side of Britain—really the southwestern side—is opposite Spain, without ascribing to them the incredible blunder of thinking that any part of Spain was actually as far north as Britain. This explanation is perhaps corroborated by a passage in the twenty-fourth chapter of the *Agricola*, where Tacitus says that Ireland lies between Britain and Spain, and is *Gallico mari opportuna*, by which he seems to mean that Ireland is conveniently located with reference to the ports of Gaul.

H. E. BURTON

HANOVER, N.H.

ENVY OF THE GODS IN THE ODYSSEY

Mr. J. A. K. Thompson in his *Studies in the Odyssey* lays especial stress on the fact that Homer has banished from his poetry, or rather that there has been expurgated from the traditional poems passing under the name of Homer, all references to the envy of the gods; cf. p. 11, "Or take another point, the absence in Homer of all apparent traces of that belief in the jealousy of the gods (*φθόνος τῶν θεῶν*) which is something like a dogma for the rest of Greek literature." By means of this argument Mr. Thompson seeks to add support to the expurgation theory already advanced by Professor Murray. This book of Mr. Thompson's may be called the joint work of both, since Professor Murray gave the impetus and "read the manuscript and made many invaluable suggestions" (Preface, p. x). It is a notable thing that this Greek belief should have no place in the poetry of Homer, or, as Professor Gildersleeve once said in regard to another theory, "important, if true."

When Menelaus narrated to Telemachus the plan he had cherished of having Odysseus leave Ithaca and settle as his neighbor near Sparta, he laments his disappointment thus:

δ 181: δλλὰ τὰ μέν πον μέλλεν ἀγάσσεσθαι θεὸς αὐτὸς.

Their happiness would have been too great and so was foiled by the envy of the gods. Merry-Riddell quotes to this passage the phrase from Herodotus I. 32, τὸ θεῖον πῶν ἔστι φθονερόν.

When the Phaeacians were returning from their escort of Odysseus, Poseidon turned their ship to stone and closed their harbor from further navigation. Why?

ν 173: δος Ίφασκε Ποσειδάνων' ἀγάσσασθαι
ἡμῖν, οὐκέτα ποιητοι ἀπήμονές είμεν ἀπάντων.

"Poseidon is envious because we are the unfailing escorts of all." It was the fact that they were *πομποὶ διπύμονες* which aroused the *φθόνος* of Poseidon.

When Penelope at last is convinced that the stranger is indeed her own husband, Odysseus, she says:

ψ 210: θεοὶ δὲ ὥσταζον διῆνν,
οἱ νῶιν ἀγάσαντο παρ' ἀλλήλουσι μένοντε
ηβῆς ταπεῖναι καὶ γῆραος οὐδὸν ἱκέσθαι.

Their joy would have been too great to escape the envy of the gods and so they were forced to live their youth apart from the society of each other.

Each of these three passages presents a perfect illustration of the belief in the envy or jealousy of the gods.

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THE LEX PAPIA AGAIN

In the *Classical Journal* (X, 174) Dr. Husband replies to an objection which I raised, in a previous issue of the *Journal*, to his interpretation of the Papian Law. May I interpose what would, in legal parlance, be a demurrer to his reply?

I cannot find that the objections raised are met adequately in Dr. Husband's note. The opinions of Mommsen and Greenidge might, *si auctoritatibus contendendum est*, be countered by those of Reid (*Pro Archia*, pp. 12-13) and Cuq (Darem.-Sag., *Dict. des Ant.*, s.v. "Lex," p. 1157). But, if we confine ourselves to the evidence, the full context which Dr. Husband himself quotes of the *De officiis* passage is rather against than for his contention. It seems to me plain from that passage that in Cicero's opinion Papius had done the very thing which Cicero stigmatizes as *inhumanum*, to wit, *peregrinos urbibus uiri prohibere*. The contrast is explicitly between the Lex Licinia-Mucia, which forbade the wrongful usurpation of citizenship, and such laws as those of Pennus and Papius; not between different chapters of the same Papian Law.

The division Dr. Husband seeks to make can scarcely find any support in the Diocletian constitution cited by him. Whether the definition there given does or does not come from an edict of Hadrian, it concerns only the right of legal residence of unquestioned citizens. *Peregrinari* does not mean *peregrinus esse*. That, in the time of Cicero, any foreigner could have anything more than a tolerated residence in Rome is a doctrine for which strong evidence would be required. There was nothing at Rome corresponding to the metic condition in Greek cities.

But, finally, Dr. Husband's assumption appears to be contradicted by the oration itself. Dr. Husband assumes (p. 175) that the first clause of the Lex Papia provided that "one who had used the rights of *civitas Romana* without legal qualifications might be prosecuted," and that it was under this clause

that Archias was prosecuted, and not under the second clause provided for a *ξενηλασία*. But is Archias prosecuted for having used the rights of *civitas Romana*? He had used those rights, his attorney tells us, but it is the contention of the prosecution that that is the very thing he had *not* done! *Pro Arch. II: is quem tu criminaris ne ipsius quidem iudicio in civium Romanorum iure esse versatum.* Would it not have been a curious paradox if the gravamen of the indictment had been denied by the prosecution, and triumphantly established by the defense?

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Current Events

[Edited by Clarence W. Gleason, Roxbury Latin School, Roxbury, Mass., for the territory covered by the Association of New England and the Atlantic States; Daniel W. Lothman, East High School, Cleveland, Ohio, for the Middle States, west to the Mississippi River; Walter Miller, University of Missouri, Columbia, Mo., for the Southern States; and by Frederick C. Eastman, the University of Iowa, Iowa City, Iowa, for the territory west of the Mississippi, exclusive of Louisiana and Texas. This department will present everything that is properly news—occurrences from month to month, meetings, changes in faculties, performances of various kinds, etc. All news items should be sent to the associate editors named above.]

Illinois

The Chicago Classical Club held its midwinter meeting in the fraternity banquet-hall of the Great Northern Hotel on February 13. An unusually large number of members was present and the occasion was considered a success. Professor Paul Shorey, of the University of Chicago, gave the address on the topic: "Nature Faking in Antiquity."

Missouri

State Normal School, Kirksville.—Miss T. Jennie Green writes:

The Latin Club of the State Normal School on January 28 gave the little play *Pyramus et Thisbe* from the *Decem Fabulae* of Mr. Rouse's series. The play was given before the entire school at the assembly period and it was much enjoyed by the student body. The Latin of the play is so simple that those of the students who had studied Latin at all could easily follow the words, and the action so well carried out the words that the uninitiated could follow the story.

In previous years the Latin students have given *A Roman School*, *The School Boy's Dream*, two Roman dances at the May Day festivities, and have reproduced a scene in the Roman Senate with Cicero pouring invectives on Catiline's head; but never have they given anything that gave them so much pleasure to prepare, or that was so much enjoyed by the school at large.

In the preface to the *Decem Fabulae*, the authors tell us that *Pyramus et Thisbe* was performed in the Summer School of Latin at Bangor by boys and girls who had been learning Latin a fortnight. Considering the kind of teachers most of us are, and the kind of pupils most of us teach, I think it would take considerably more than two weeks' acquaintance with Latin to reproduce the play. However, it could easily be given by first-year students.

Our club is made up of students of all degrees of advancement, from beginners to sixth-year students, and the whole twenty-six members took part in the play. The sixth-year students had quite as much fun out of the play as did those of the first year, though possibly not so much help. Those who think such things are not worth while should see the enthusiasm that our

club has, and the new members who were inspired to join, and the anxiety to give another play.

In view of the number of inquiries that has come, I think I should add that *Decem Fabulae* may be obtained from Henry Frowde, New York City, for 55 cents, postpaid.

Oregon

The fifth annual meeting of the Classical Association of the Pacific Northwest was held at Reed College, Portland, Ore., November 27 and 28, 1914. It was the most successful meeting the association has had, with an average attendance of thirty-five. Special attention was given to the discussion of the "direct method" of Latin teaching. The Portland Classical Club memorialized the association, asking that a committee be appointed to study and investigate the use of the "direct method" and report from time to time.

The following program was given for the Classical Association:

1. "Prometheus, the Defiant vs. Job, the Submissive—A Study of the Problem of Prometheus," Miss Stella A. Chappell, Willamette University, Salem, Ore.
2. "Some More Classical Charts and Their Uses," Dr. Andrew Oliver, Broadway High School, Seattle, Wash.
3. "Some Applications of *Accessio et Specificatio*," Dr. Alvin E. Evans, Washington State College, Pullman, Wash., read by Professor Frank F. Potter.
4. "Greek Influence on Chinese Civilization," Professor Kenneth S. Latourette, Reed College, Portland, Ore.
5. "The Direct Method of Teaching Latin," Professor Frank F. Potter, Washington State College, Pullman, Wash. Discussed by Dr. A. P. McKinlay, of Lincoln High School, Portland, Ore., who presented his material in dramatic form based on Aristophanes' *Frogs*.
6. "Rome, the Unfinished and Unkempt," Professor F. S. Dunne, University of Oregon, Eugene, Ore.
7. "The Debt of Modern Times to the Greeks" (illustrated), Professor Frank C. Taylor, Pacific University, Forest Grove, Ore.

In the evening, an informal social hour was spent in the Men's Social Hall. President W. T. Foster, of Reed College, gave an address of welcome, and the president of the association, Professor David Thomson, University of Washington, read a very interesting paper on "Macaulay and the Classics," a summary of Trevelyan's *Life and Letters of Lord Macaulay*. President and Mrs. Foster then held a reception at their residence on the campus.

The session was resumed Saturday morning with the following program:

1. "The Dominant Characteristics of Greek Reflection in the Fifth Century B.C.," Professor Kelley Rees, Reed College, Portland, Ore.
2. "The Simplified Classics—General Courses in Greek and Latin Literature and Civilization," Professor Harvey B. Densmore, University of Washington. Discussed by Dr. T. K. Sidey, University of Washington.

At the business meeting which followed, Seattle was chosen as the next place of meeting, and the following officers were elected: President, Professor

Kelley Rees, Reed College, Portland, Ore.; Vice-President, Professor Frank C. Taylor, Pacific University, Forest Grove, Ore.; Secretary-Treasurer, Miss Juliann A. Roller, Franklin High School, Portland, Ore.

Portland.—On Saturday, November 1, 1914, the classical teachers from the various schools in Portland met at the Hotel Benson for lunch. It was voted to form a permanent organization to be known as the Portland Classical Club, and Dr. A. P. McKinlay was chosen president. It is planned to hold six or eight meetings a year at the homes of the various members for study and fostering the social spirit among classical teachers. The first meeting will be held with Professor Kelley Rees, of Reed College.

Miss Juliann A. Roller, head of the Latin department of Franklin High School, prepared Miss Sabin's Latin exhibit this fall and it was shown for the first time on November 17, 1914, at a meeting of all the parent-teacher associations and improvement clubs of the high-school district. The Latin pupils sang "Gaudeamus igitur" in chorus at the meeting.

The exhibit was also shown at the fifth annual meeting of the Classical Association of the Pacific Northwest, held at Reed College, Portland, Ore., November 27 and 28, 1914.

Answers to Questions

Miss Helen J. Thompson, Indianola, Iowa: Has anyone ever written anything about Christmas in comparatively simple Latin? Where may I find some simple, interesting Latin plays?

Miss Paxson's *Two Latin Plays* (*A Roman School* and *A Roman Wedding*) have been found very usable and helpful by a large number of schools as reported from time to time in the *Journal*. The book is published by Ginn & Co., 45 cents net. See also a little book of plays called *Decem Fabulae*, to be had from Henry Frowde, New York City, 55 cents. We should be glad to receive information as to Christmas plays in Latin.

Miss Ruth C. Baker, Jackson, Mississippi:

Miller's *Two Dramatizations from Virgil* (*Dido, the Phoenician Queen* and *The Fall of Troy*) is published by the University of Chicago Press, \$1.00 net.

Miss Bertha O. Stilson, Barre, Vermont: In so many articles of the *Classical Journal* I find references to Dr. Lodge's Vocabulary List. Can you tell me where this book is published?

Lodge's *Vocabulary of High School Latin* is published by the Columbia University (Teachers College), New York City, \$1.50 net.

Miss Bessie M. Darby, Quincy, Illinois: Will you kindly tell me what is the best Latin-English dictionary; also the best English-Latin dictionary?

The two standard dictionaries are Harper's *Latin Dictionary* (Latin-English) and Smith's *English-Latin Dictionary*, both published by the American Book Company.

Miss Esther L. Bergen, Concord, Tennessee: Please inform me where I can obtain suggested programs and materials such as songs and games for a Latin club?

Calvin S. Brown publishes with G. P. Putnam's Sons (1914) an excellent book of *Latin Songs, Classical, Mediaeval and Modern*, with music for the same. The Latin Game Company of Appleton, Wisconsin, will furnish on application a folder describing the Latin games published by them. Program material for Latin clubs can be found in the "Current Events" department of *Classical Journal* in great abundance.

Miss Carrie B. Upton, Piqua, Ohio: I am in need of new maps for use in both Caesar and Cicero classes. Kindly tell me where these may be obtained. Write to Atkinson, Menzer & Co., 2210 South Park Ave., Chicago.

Book Reviews

L'Arbitrage international chez les Hellènes. Par A. RAEDER.
Publications de l'Institut Nobel norvégian, Tome I. Kristiania: H. Aschehong & Co., 1912. Pp. xvi+322.

Those readers of the *Classical Journal* who remember Professor Westermann's interesting article in the second volume on arbitration among the Greeks may be interested in a short notice of this new and exhaustive treatise by a Norwegian scholar. Dr. Raeder has treated his subject with diligence and sagacity, and by extracting the last drops of evidence from the none too abundant documents has produced what will doubtless remain the standard treatise on this topic unless a considerable quantity of new material shall come to hand. As a rough basis of comparison with the most recent literature one might take Coleman Phillipson's *The International Law and Custom of Ancient Greece and Rome* (1910), which, by the way, seems to have appeared too late for Raeder to make use of it. Phillipson devotes thirty-eight pages to the subject as against the three hundred and more of the treatise under consideration. Raeder has collected eighty genuine instances of proposed arbitration, ten of which resulted in treaties of arbitration, and fifty-one in cases that involved all told sixty-two separate decisions. In view of the fact that most of the instances are known to us only from inscriptions, and that the overwhelming majority of such inscriptions have perished, the figures given above are sufficient evidence that arbitration as a mode of settling disputes between sovereign states was more widely practiced among the Hellenes than has commonly been supposed.

The highly systematic method of presentation has necessitated a certain amount of repetition that sometimes becomes tiresome, but in such works it is easier for the reader to omit than to supplement from his own knowledge. A real defect is the failure to quote the original documents *in extenso*. A complete translation is given, and the most significant phrases are always cited in the Greek, but an appendix should have been added which would have contained all the documentary evidence in its original form.

Reader's conclusions (amply substantiated by his researches) are of peculiar interest to those who believe in the vitality and the value of classical studies: "As generally happens when we trace across the ages some element of culture or some fertile idea, we are brought back to the world of Hellas. It is there that the idea of arbitration appeared for the first time. It is there, at all events, that it was first formulated both in theory and in practice, and that it took on those forms which endure even today, whether consciously or unconsciously, as the basis of modern developments."

W. A. OLDFATHER

UNIVERSITY OF ILLINOIS.

Kaiser Julianus. Von JOHANNES GEFFCKEN. Heft VIII. *Das Erbe der Alten.* Leipzig: Dieterich'sche Verlagsbuchhandlung, 1914. Pp. viii+174. M. 4.

In this brilliant book Geffcken, already favorably known for admirable researches into different phases of the culture of that confused period when Christianity and paganism grappled in their last struggle—notably *Zwei griechische Apologeten*, 1907; "Kaiser Julianus und die Streitschriften seiner Gegner," *Neue Jahrbücher*, 1908; *Kynika und Verwandtes*, 1909; "Studien zur griechischen Satire," *Neue Jahrbücher*, 1911; and a graceful essay, "Der römische Kaiser Julianus," *Preussische Jahrbücher*, Vol. CXLVI, 1911—focuses light drawn from many fields of historical investigation upon the fascinating figure of the apostate emperor. Interesting as any sympathetic analysis of a great man's character must be, the work's larger significance lies in the delineation of the inner life of a singularly turbulent epoch whose strong and often contradictory purposes crowd upon one another in the theater of a responsive and wholly typical soul. For Julian was a true microcosm of the fourth century of our era. As legislator, administrative and social reformer, defender, of the Empire, and humanist he represented the best of the secular civilization of the *temporis acti*, while as mystic, ascetic, apologist, would-be saint, founder, and high priest of an intolerant pagan church he was of spiritual kinship with Athanasius, Gregory, and John of Antioch. Geffcken's delineation is well proportioned and close-knit, his criticism searching yet generous, and his lucid style, never allowing interest to flag, reaches its climax at the very end in a series of aphorisms no less sound than brilliant. It is a look of the very best in method, substance, and form which we are accustomed to look for from Germany, and, considered from the artistic viewpoint, the most successful number of the valuable series in which it appears.

An elaborate *Anhang* (pp. 128-69) contains besides the ordinary authorities and references a large number of important philological contributions, mainly in the form of critical and explanatory observations upon the text of Julian's writings. These will prove invaluable for a future editor. Other notable features are the elucidation of the strategy of the German campaigns, whose operations now appear to have been as sagaciously planned as they were successful (pp. 32 ff., 132); the observation of a double Julianic tradition in Ammianus (p. 137); of Julian's conscious opposition to Constantine in the restoration of various provisions in the civil law which the latter, in the spirit of Hellenistic legislation and under the influence of new ethical standards, had abrogated (pp. 73 f., 143 f.); and of the responsibility which paganism shares with Christianity for the decadence of the scientific spirit (p. 99).

The extreme compression observed throughout has doubtless caused the omission of a comprehensive chapter on bibliography and sources, which the student of Julian would have welcomed, but there is no lack of *Auseinandersetzung* with various modern writers, notably Allard, whose verbose and

sentimental work comes in for frequent castigation. One cannot of course demand that every existing monograph be utilized for every other, although occasionally some profit may result thereby. Thus Mrs. Wright (then Miss France), in her Chicago doctoral dissertation of 1896, had refuted the view advanced by Praechter and afterward by Asmus (which, by the way, the latter no longer maintains), that Julian had borrowed wholesale from Dio Chrysostom. Also on p. 168 reference should have been made to R. Förster's "Kaiser Julianus in der Dichtung alter und neuer Zeit" (*Studien zur vergl. Literaturgeschichte*, V, 1, 1903), a more elaborate treatment than his *Rede* of January 27, 1903, *Kaiser und Galiläer*, printed in *Das Erbe der Antike*, 1911. While mentioning such details I might also add as evidence of Julian's familiarity with Aristophanes, *Misopogon* 464. II, οὐδὲ ἔλκε τις εἰσω τῆς σκηνῆς τὸν κόρδακα, which is clearly an echo of *Nub.* 540, οὐδὲ κόρδαχ' εἰλκυσεν, a passage which has escaped Geffcken no less than Schwarz and Mrs. Wright (even in the new Loeb Library translation). Also when Geffcken notes (p. 69) that Julian, in prefixing an argumentative prooemium to some of his edicts, was following directly the suggestion of Plato in the *Laws*, one might observe that not the least among many reasons for rejecting the authenticity of the prooemium to Zaleukos' law code in Diodoros and Stobaios (which is of course of one piece with the special prooemia to specific laws [Cicero *De legg.* ii. 14]) is that it is composed in the spirit of Plato's proposal, which he had himself advanced as a marked innovation. Julian was thus practicing in earnest what other followers of Plato had opportunity to do only in forgeries.

Of course where judgments of morality and expediency are so often passed, the author can hardly expect to find every reader in complete accord. Thus I feel that perhaps too much has been made of Julian's want of tact and feeling for imperial dignity in comparison with the immeasurably more important qualities of honesty and directness; or his haste, when nothing but feverish haste and almost uncanny energy could have accomplished all that he did in the scanty years allotted to him, for Julian could not have been an Isocrates or a Horace and everything else that he was at the same time; or his dependence upon sophistic precepts, which might well be taken for granted in an age when everyone was in the ban of tradition, whereas his distinguishing feature is a relatively quite astonishing originality and naïveté; or finally his inability to recognize that the future belonged to Christianity and to appreciate historical evolution to the full—it would go hard with many established reputations if the gift of prophecy were likewise to be demanded of them.

Frequent reference is made to the so-called typical rhetorical description of battles without any definite statement of what that was. One could wish that more were known of this matter, for the problems involved might have no less value for military history than for literary tradition.

Some surprise may be felt at the inclusion of this monograph in a series which so emphasizes the fructifying elements of the past in our modern life, for its method is strictly historical; there is scarcely ever a reference to present

conditions, and only the most summary treatment is given (pp. 123 f., 169) of the Julianic tradition in literature. This latter theme indeed hardly called for a new treatment after Förster's monograph referred to above and Asmus' elaborate studies, "Schiller und Julian" (*Zeitschr. für vergl. Literaturgesch.*, 1907) and "Eichendorffs Julian" (*Neue Jahrbücher*, 1908). Yet even if technically not quite of a kind with the other numbers of the series, it is so in spirit, for a sincere and informal treatment of any phase of Christian apologetics touches a chord that yet vibrates, and few periods of history show so complete a parallel to our own as does the fourth century before Christ in its fashioning of a new social morality while living upon the religious and intellectual accumulations of the past, in its furious energy not always quite certain of what it was accomplishing, and in its all-pervading spiritual unrest.

W. A. OLDFATHER

UNIVERSITY OF ILLINOIS

Four Stages of Greek Religion. Studies based on a Course of Lectures delivered in April, 1912, at Columbia University. By GILBERT MURRAY. New York: Columbia University Press, 1912. Pp. 223.

In the four divisions of this book Professor Murray presents a critical account of the characteristics of the four periods into which, according to his view, the history of Greek religion naturally divides itself. The style, as all readers of Mr. Murray's previous works would expect, is vigorous and even brilliant. Since the studies are intended for the general public, the author has carefully guided the reader through such difficulties as might present themselves in the way of technical terms and unfamiliar allusions; but as the problems discussed are both difficult and important, the trained student also will find here much food for serious thought.

In the first chapter, "Saturnia Regna," the writer discusses those obscure and savage religious practices which preceded the more enlightened religion of the great gods, the "Olympians," and which, though often ignored by the great thinkers of the fifth century, never ceased to exist in the dark background of popular belief. Since definite and trustworthy testimony about these "primitive" elements is scarce and fragmentary, searchers in this field have proceeded very generally by the method of analogy; the religious customs of uncivilized or semi-civilized peoples in all parts of the world have been freely used to explain ill-understood phases of Greek cult. This chapter, then, offers a sketch of the underlying strata of Greek religion studied from the point of view of the anthropologist. That the ground traversed by this method should be beset with objections and controversies is inevitable. Many readers will doubt whether the "year daemon," the "divine bull," the "kingly magician," and other figures brought to our attention by the English school of anthropological religionists really played so great a part in the faith and the

practice of the Greeks as we are asked to believe. But as it is not a part of Professor Murray's plan to argue these points in detail, it would be inappropriate to consider them at length here.

Suffice it to say that in its net results, this chapter seems to the reviewer both stimulating and instructive. We may accept the general correctness of Mr. Murray's view of this phase of Greek religion, even while we reject his, or Miss Harrison's, interpretation of individual phenomena. Numerous critics have warned us, with something too much of solicitude, against the pitfalls of the method and the vagaries of certain investigators. It is time to take stock, soberly and impartially, of the results accomplished; and if we do so, we shall hardly fail to acknowledge benefits. Perhaps the most serious indictment against the school above mentioned is that a vicious sort of intellectual inbreeding appears to be constantly going on among them. A accepts B's conclusions, often, it would seem, chiefly because they are B's, and adds something of his own; C and D follow suit, the nucleus with its accretions is passed back to the originator, and so the round begins again. The value of the whole movement must be judged by the extent to which it finds acceptance among the saner—and less irritable—critics of America and the continent of Europe; for among the English, if we leave Farnell and Marett out of the account—two weighty exceptions, to be sure—we begin to despair of unprejudiced criticism proceeding from men whose own contributions to the study of religion entitle them to high regard.

The second study, "The Olympian Conquest," treats of the origin of the Olympians and of their religious value. Mr. Murray regards them as the "mountain gods of the old invading Northmen," though he recognizes pre-Achaean, or Pelasgian elements in several of them, while some seem to have been taken over, rather than brought along, by the invaders. His estimate of the religious value of the Olympians is perhaps the most praiseworthy part of the book. He analyzes the Olympian movement into three elements (p. 81): "a moral expurgation of the old rites, an attempt to bring order into the old chaos, and an adaptation to new social needs." In all three directions he holds that it accomplished much, yet failed in the end, because of the obstinate persistence of older traditions, because of the moral and intellectual confusion that inevitably resulted from Olympian anthropomorphism, and because Olympianism was too universal to become an effective religion of the *Polis*. As for the real achievements of the Olympian religion, we must content ourselves, since extended quotation is impossible, with referring to Mr. Murray's eloquent words on pages 93-94.

In the third study, aptly styled "The Failure of Nerve," Mr. Murray treats the highly complex religious tendencies of the Hellenistic and Roman periods. This division of the field presents extraordinary difficulties, and considerations of space preclude any attempt to follow him in his discussion of the philosophical, mystical, and astrological elements which, throughout this period, we find strangely intermingled with foreign cults, and with the remnants

of decadent Olympianism and of still older superstition. His sketch provides an excellent introduction to the subject, and the brief bibliography at the end of the chapter will be found useful.

The fourth essay, "The Last Protest," deals somewhat more briefly with the pagan reaction against Christianity in the fourth century. Professor Murray's appreciation of it is based largely upon Sallustius' treatise *On the Gods and on the World*, a translation of which forms a very useful appendix to the book (pp. 187-214).

The work as a whole, in spite of certain disputable positions, is both interesting and informing. American classicists will find it a valuable addition to their working apparatus.

CAMPBELL BONNER

UNIVERSITY OF MICHIGAN

Athenian Lekythoi with Outline Drawing in Matt Color on a White Ground. By ARTHUR FAIRBANKS. New York: Macmillan, 1914. Pp. x+275, with 41 plates. \$3.50.

In 1907 Dr. Fairbanks, the director of the Museum of Fine Arts in Boston, published a work entitled *Athenian Lekythoi with Outline Drawing in Glaze Varnish on a White Ground*. The present volume brings the author's study of the white lecythi of the fifth century B.C. to a conclusion. Both volumes appear in the Humanistic Series of the University of Michigan Studies.

The vases in question appeal to the modern student in several ways. They were used, more than any other class of vases, in connection with the rites of burial, and they came to be decorated almost exclusively with scenes relating to death and the worship of the dead. Thus, like the sculptured grave-monuments, they reveal the great ideal of gentleness and restraint in the presence of death. Then the best of the white lecythi afford lovely examples of Greek drawing. And the designs, being generally polychromatic, give us more help than do the designs of contemporary red-figured vases toward an appreciation of the higher art of mural painting and painting upon tablets of wood, as it existed in the fifth century B.C.

Dr. Fairbanks' work is not intended for continuous reading. His aim has been to establish a system of classification, based upon similarities of style and technique, and thus to lay the foundations for a genuine history of the subject. Of each of the hundreds of specimens which he has examined he gives a detailed description after the usual manner of scientific cataloguers, while numerous "Conclusions" set forth at some length the basis of his classification. The volume before us, like its predecessor, is a storehouse of information and suggestion for the student of Greek vase-painting, as well as for the student of Greek life. It is not a little remarkable that the director of a great museum should have found the time and the strength to bring to completion so arduous an undertaking.

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Das römische Lager insbesondere nach Livius. By WOLFGANG FISCHER. Leipzig: Teubner, 1914. M. 7.

The author has divided his subject into two parts: pp. 1-87 comprise his previously published dissertation on the location and plan of a Roman camp. The fortifications, streets, tents, and assembly places correspond to the generally accepted conclusions. However, he warns us that it is most important to keep in mind that Polybius describes a camp quite different from that of Hyginus. Investigators have failed to note properly this difference, and have seemed often to disregard the fact that after the time of Marius the composition of the Roman army differed materially from that of an earlier date.

Dr. Fischer lays his greatest stress on that *crux* of Polybius vi. 32. 7. Contrary to prevailing theories, though not the first to suggest the change, he takes the longer account (vi. 27. 1 to vi. 32. 5) to be a description of the single camp, on the quite natural supposition that the ordinary camp, i.e., for two legions, is the logical one to be described. The shorter account (vi. 32. 6 to viii) must refer naturally to the double or less frequent form of camp. This interpretation involves the shifting of *όμον* and *χωρίς* in the generally accepted text of Polybius. This is perhaps the most unsatisfactory hypothesis in an otherwise excellent and conservative discussion. The earlier theories of Nissen, Oxé, and Stolle are often refuted, though not always with convincing proof.

Part II, pp. 88-201, deals with the internal conduct of a Roman camp. A good idea of the contents may be gained from a glance at some of the subdivisions: The Pitching of Camp, The Command in the Camp, The Orders and the Watchword, The Discipline, The Guard, The Supplies, The Consilium, and the Contio. In no case has any radically new information been presented. The author is, however, to be congratulated for having systematized the facts into such a clear, concise, and usable form. The sources are fully utilized, usually with discretion and a keen discernment for the truth. An excellent plan of the Roman camp as described by Polybius is given in an appendix. This is an especially valuable sourcebook, by reason of its complete index of authors and passages cited.

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When the Fates Decree. By GRANT H. CODE. Revised edition. Pittsburgh, Pa.: published by the Author, 1318 Sheridan Ave., 1914. Pp. 25. \$0.50.

When the Fates Decree is a play based in a way on the *Aeneid*. It was written by a high-school Senior for a special occasion, but was so successful that it has been published. Indeed, the present is a second edition, the small first edition being exhausted. The new edition has been improved by minor changes, such as the removal of slight anachronisms and stylistic blemishes.

The play would be a creditable piece of work for a mature man, but for a high-school student it is a truly remarkable performance, one which seems to promise great things. The plot deals with the trial of Aeneas in the lower world for desertion of Dido. One might imagine that the theme was treated in a farcical manner, but such is not the case. The point that is emphasized is Aeneas' duty to his countrymen, the chief motif of the *Aeneid*. Aeneas is saved from conviction by a truly classical device—the intervention of the Fates, who reveal the fact that Aeneas was but a pawn in the hands of the gods. The play is therefore not so much based on the *Aeneid* as it is a continuation of the poem.

The plot is cleverly managed and the interest is well sustained. The action takes less than an hour. The diction is on the whole surprisingly good and on a high level, though it is occasionally turgid and again commonplace. There are a few things inconsistent with Vergil's account, but none more striking than Vergil's own inconsistent treatment of previous legends.

According to reports, the first performance was a great success and made a deep impression on the rather mixed audience of teachers, students, and friends. Part of the success is attributed to the elaborate staging. It is a matter of regret that more details concerning the staging are not given, and especially that the musical scores (adaptations from Glück's *Orpheus*) are not printed. This material should be given in a third edition—if the play is successful enough to require one.

The play is decidedly worth while, and should be welcomed by Latin teachers because it gives them the means of interesting their students and others in the study of Latin and because it gives a sympathetic interpretation of the purpose of the *Aeneid*. Several schools are planning to present, the play, among them two of the New York City high schools.

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Recent Books

Foreign books in this list may be obtained of Lemcke & Buechner, 30-32 West 27th St., New York City; G. E. Stechert & Co., 151-55 West 25th St., New York City.

- CAREY, EARNEST. *Dio's Roman History*. Vol. III. With an English translation. (Loeb Classical Library.) New York: Macmillan. Pp. 510. \$1.50 net.
- DAVIS, W. S. *A Day in Old Athens*. A Picture of Athenian Life. Boston: Allyn & Bacon. 12mo, pp. 254. \$1.25.
- DEWING, H. B. *Procopius: History of the Wars*. Vol. I. With an English translation. (Loeb Classical Library.) New York: Macmillan. Pp. xv+583. \$1.50 net.
- HALL, H. R. H. *Aegean Archaeology*. An Introduction to the Archaeology of Prehistoric Greece. New York: Putnam. Pp. 21+269. \$3.75 net.
- MILLER, WALTER. *Xenophon: Cyropaedia*. Vol. II. With an English translation. (Loeb Classical Library.) New York: Macmillan. Pp. 478. \$1.50 net.
- PERRIN, BERNADOTTE. *Plutarch's Lives*. Vols. I, II. With an English translation. (Loeb Classical Library.) New York: Macmillan. Pp. xix+582 and ix+631. \$1.50 net.
- PESKETT, A. G. *Caesar: The Civil Wars*. With an English translation. (Loeb Classical Library.) New York: Macmillan. Pp. x+381. \$1.50 net.
- SHOWERMAN, GRANT. *Ovid: Heroides and Amores*. With an English translation. (Loeb Classical Library.) New York: Macmillan. Pp. 524. \$1.50 net.
- WOODHOUSE, S. C. *The Englishman's Pocket Latin-English and English-Latin Dictionary*. New York: Dutton. 16mo, pp. 491. \$0.75 net.

THE CLASSICS AND THE SCIENTIST

CHEMISTRY PROFESSOR ARGUES FOR VALUE OF LATIN AND GREEK STUDIES

The University of Colorado has recently published a bulletin on *Latin and Greek in Education*. With the exception of the writer of the introductory note the contributors are not classicists but men interested in other branches of education. They include the dean of the school of social and home service, the professor of chemistry, the dean of the graduate school, the dean of the college of engineering, the dean of the school of law, the professor of philosophy, the professor of biology, the professor of surgical pathology and serology. A part of the paper by Professor John B. Ekeley, professor of chemistry is of general interest.

"It is often assumed that scientific men lay very little stress upon the study of the classics, especially Greek, and that the scientific world considers the advantage of these studies to be very slight. I wish to say in the beginning that I do not believe this assumption to be true. At least my own experience has been quite the opposite. I have been impressed by the number of scientists of my own acquaintance who value the study of the classics, not only for the pleasure they have derived from them, but for the intellectual power which they have gained from them. A prominent mining engineer of this state has told me that these studies have been the means of giving him a viewpoint without which his success would have been materially curtailed. He goes so far as to say that they have taught him in a large measure how to use the tools of his profession. If men whose daily pursuits lie far from Greek roots and Latin verbs can sincerely make such statements, then there must be some very tangible reasons for their belief. I am glad of the opportunity to state why I believe in the early study of the classics and its continuance in the university for those contemplating a scientific or technical career. And when I speak of the classics I mean both Greek and Latin.

"No man can have a broad conception of our modern, complex life, who is without a knowledge of how that life has developed. It may be said that a study of history, of the intellectual and material growth of mankind will give such a viewpoint, but I must point out that such an understanding is very difficult, if not impossible, without

an appreciation of the life and thought of Greece and Rome. There is scarcely a phase of modern thought that has not been anticipated by these ancient peoples, and, it is safe to say, the sources of some of our most prized modern conceptions are to be found among them. How, then, can this understanding most easily be attained? The knowledge of the language of a people is the open sesame to the understanding of the life and thought of the people. He who knows German and French has the best key to the knowledge of the German and the Frenchman. One cannot study a language without at the same time involuntarily learning how the speaker of that language lived, how he thought, what his ideals were—in short, what he was. So, inasmuch as the priceless legacies of Greece and Rome touch us so closely in our everyday lives, we cannot afford to grow up ignorant of how they have come down to us.

"But setting aside the advantages accruing in a general way, how can it be said that the study of the classics makes a man a better scientist or engineer? It is very clear. Our methods of secondary education have recently suffered rather severe and just criticism from those who have observed their shortcomings. Continued additions to the curriculum of the high school, usually made up by courses which have a smattering of half a dozen sciences, have wasted the time of the students at a period when they should have been acquiring habits of study and not have been confused by being introduced to too many new conceptions. Their time has been largely wasted in acquiring hazy ideas of a few elementary principles of chemistry, a subject for which, by reason of their youth, they are hardly prepared. How much better it would be for them to exercise their minds upon some task adapted to their state of mental development.

"May I repeat, a student, properly trained in the Greek and Latin languages and in mathematics, at a period when these studies by their very nature have drilled him in habits of industry, clearness of thought, and exactness of expression, have given him a feeling of mental power, and have furnished him an invaluable foundation for a knowledge of his own language; such a student, I say, comes to the university equipped to attack successfully whatever is offered him. On the other hand, the product of some of our modern high-school methods, trained by means of a mixture of half a dozen half-baked courses in science, together with a little of this and that, feels himself overwhelmed the first month, and, unless he is an unusual person, gives up in despair.

"It therefore seems to me very clear that the supporters of the claims of the classics in the high school and the university have by far the better of the argument."